

onaths which are the instruments of investigation in courts of justice:" and, consequently,

Whereas, that plan of secular training which leaves, as estimated, *two millions* of the children of our land uninstructed in their moral obligations and their solemn relations to eternity, is alike dishonourable to God, subversive of national morality, and awfully dangerous to individual happiness both present and future; therefore,

Resolved, That this Convention do recommend to every parish or association of parishes, throughout the diocese, to establish, as soon as circumstances will allow, a school, under the supervision of the rector or rectors, in which the young may be carefully and faithfully moulded for God and Heaven, as well as thoroughly instructed in secular knowledge.

Resolved, That, in the opinion of this Convention, such mingled intellectual and religious training will, with the Divine blessing, prove a most efficient agency in checking the rapid growth of both juvenile and adult crime; in preventing our youth from being drawn away into the ranks of fanaticism on the one hand, or induced by the plausibilities of modern infidelity to repudiate the Gospel on the other; and will raise up a generation of men more obedient to law, more rooted in our most Holy Faith, more exemplary in Christian practice; and will afford a fruitful supply for the now deficient ranks of the Christian Ministry.

And Whereas, Christian men do not, and should not, feel themselves at liberty to place their children for six or more hours daily, during years when they are most susceptible of impressions, in those schools, where the glory of God, and that eternity which gives value to the present life, are practically forgotten; and whereas these same Christian men do, and should, feel a very great reluctance in contributing to the maintenance of an education which tends neither to the security of human life and property, nor to the prevention of crime in general: therefore,

Resolved, That, in the opinion of this Convention, any religious denomination, or separate congregation, which desires to establish a school of its own, in any particular locality, ought not to be compelled by law to pay for schools in which it cannot conscientiously have its children instructed; but ought to have the legal right to claim for its own school, the school assessment of its own members—and enjoy all the benefits now received by a few.

*An Act to establish Public Schools, approved April 17, 1846.*

Sec. 12. When the patrons or proprietors of any school already organized and established under the care of any religious society or denomination of Christians, whose Church discipline provides for the establishment of schools and the

appointment of trustees, are unwilling to relinquish such school, and become subject to all the provisions of this act, it shall be the duty of the trustees of said school to transmit to the Town Superintendent of their respective townships, a certificate of their organization, together with a list of the children of such patrons or proprietors, between the ages of 5 and 16 years, who are capable of attending school; whereupon every such school shall be entitled to receive its just and rateable proportion of the money assigned to said township out of the income of the school fund, and of such additional sum as may be raised or appropriated by said township for the support of public schools; which apportionment shall be made by the Town Superintendent of the respective townships, and a copy thereof filed with the township collector, whose duty it shall be to pay to the trustees of said school their just proportion of such moneys for the use and benefit of said school.

#### Reasons for Returning to the Catholic Church of England;

IN A CONVERSATION BETWEEN MR. SECKER, A CHURCHMAN, AND MR. BROWN, A METHODIST.

#### DIALOGUE III.

Concluded.

Mr. Secker.—I speak of my going "back" to the Church, because I left it, as it were, in my parents; and also because I know the sincerity of their piety, and that their intention in my baptism and education, as well as my own afterwards, was, that I should be joined to Christ's Apostolic Church, and as that church can be but one, I consider that in *intention* I always belonged to it, though, unfortunately, through ignorance, for a season separated from its proper outward communion.

But to return to what I was just stating:—The view of Methodism to which I alluded is this—that I began to consider it as next to Popery, though from a very different cause, perhaps the most injurious of all the sects in its influence upon the interests of the Church. I do not wonder that you start, for I should once have thought such an assertion as almost too absurd to deserve contradiction; but I will explain. My reasons for thinking so are these:—first, the popular character of Methodistic ministrations and services, both public and private, are so well suited to catch the public taste, that they succeed in drawing off a greater number of individuals from the church than any other denomination;—secondly, the correctness of their doctrinal views, and their accordance with our own Articles, and their professed, and, in many instances, very sincere attachment to the church,—cause people in general to lose sight of their being in a state of actual separation from it, and to forget that their preachers are without that Episcopal ordination which the